PVBLIQVE FAITHS MOVRNERS:

OR, THE

Sad breathings forth of many poore CREDITORS (in and about *London*) to their Debtors the Members of PARLIAMENT;

Bewayling the ſad regard hitherto had of theſe enſuing [and many other] *Acts* and *Ordinances*, that hath been Publiſhed to the World.

NVM. 30. 2, and 3.

This is the thing which the Lord hath commanded, whoſoever voweth a Vow, or ſweareth an Oath to bind himſelfe by a bond, hee ſhall not breake his Promiſe, but ſhall doe according to all that proceedeth out of his mouth.

Printed, ANNO DOM. 1652.

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Shall wee say without offence,

RIGHT HONOURABLE,

THat hitherto you have delt with your Petitioners by many of your Votes and Orders, as by Children that have had Rattels given them to quiet them, who not finding what they expect renew their Cry; So your Petitioners, not having their *Publique Faith* Money, which they have so long Petitioned you for, many Hundreds of them being in a perishing condition do renew their suite, resolving till they have it not to keepe silence; yet ere they print a Narrative to the whole World, will once more prove, whether the Word of the Lord or Your own sayings, will prevaile more with You, then their wants or Cries have done. In *September*, 1642. You promise the People, *That the charge and damage wherewithall the* Common-wealth *hath been burdened*, (chiefly the well-affected their Cessers taking notice of their former forwardnesse &c.) *should bee borne by the Delinquents, Malignants and disaffected persons*; And for the incouragement of Lenders, *the* 29.*th of the same*, you say *That the Lenders on the* Publike Faith *should be repayed their Money with Interest of* 8. *l. per Cent. and* should be taken into Consideration for a farther recompence for their so forward and pious act. *January the* 7.*th You declare the sensiblenesse of the Peoples forwardnesse, and are* resol-

resolved to bee as carefull of their safety, welfare, and reimbursement with Interest, as of your owne &c. (why not as timely provision made for the Poorer sort as was for your selves, and other Rich men.) *The 30.th of Jan. 43. You declare, that besides those who have the* Publique Faith *ingaged to them for their security, and have dealt faithfully in this Cause &c. and shall continue constant, &c. should be taken into Publique notice and considered, their Losses repaired, and themselves honourably rewarded, and not neglected or slighted.* (Oh who more) *but* one way or other should be thankfully remembred to his owne honour and good of his Posterity, (excellent Instruments) and *those that came not in by the time limited, their Estates reall and personall, &c. should be forfeited and imployed for payment of Publike Debts, relieving of the Common burdens* (but how little hath gone that way) *and repayring particular Losses.* The 27.th *of* Octob. 1643. *That those who lent without being compelled, should bee first payed,* &c. (but the Poorer sort have found no such thing)

That wee are thus plaine with You, is from your owne acknowledgements of your Rise or Constitution; for the 22.th *of March.* 1648. You say, *you were Elected by the People whom you represent, and by them trusted for the Common good* (then not for hurt) *against Tyrannie, to procure the well-being of those whom you serve, and to remove Oppression, Arbitrary power, and all opposition to the peace and freedome of the Nation &c.* And *in Common-wealths you say it's found, that Justice is duly administred, and great ones not able to oppresse the Poore, and the poore sufficiently provided for, and freedome of Estates injoyed by all sorts of men, &c.* (but is not the contrary found) Is Justice duly administred, doe not Greatones oppresse the Poore and therein (a) *reproach their Maker*; may they with freedome speake to You (which when you had need of their counsell and Purses they might doe with seeming acceptation) for their

(a) Prov. 31. 14

owne

owne without brow-bering; though *Salomon* sayth, (*b*), *The borrower is servant to the lender*; and moreover it were to bee wished it could not be said, you are so farre from providing sufficiently for the Poore, that by your unparalell delayes (of paying them that they lent you in your great need) you have made hundreds of poore Families more then there would have been; You promise *to take away Corruption and abusive delayes, vexations, unnecessary travels and expenses, and what shall be found really burdensome to the People, &c.* How is it then that many hundreds have bin ruined in their Estates by their long attendance on You for honourable and just things; Nay, how many's blood have you had on that accompt, and their businesse not dispatched; not to speake any thing of the delayes in those Places, commonly called your *Courts of Justice*, they being no apparent. You promise *to endeavour vigorously the punishing of Cruell Murtherers in* Ireland, *and the restoring of the honest Protestants and this* Common-wealth *to their Rights there, and the full satisfaction of all Ingagements for that worke, &c.* (yet how regarded) *and to punish the Evill and reward the Good*, (but see wee not those that worke (*c*) wickednesse let up, and those that tempt God deliver- c Malac. 3,15 red.) *And to order the Revenue in such a way, that the Publique charge might be defrayed the Souldier pay Justly and duly setled and the Debts of the* Common-wealth *justly satisfied, and to remove all Grievances and Oppressions of the People* (why then our Monethly assessements continued) *And to Establish Peace and Righteousnesse in the land, and this You say you declare not in Word only, but really and speedily you intend to effect* (yet above three yeares and a halfe since and not done) *and this you affirme to bee your duty and accordingly you expect GODS blessing on your proceedings, &c.* b Prov. 22.

Now then let us see our *Nehemiah's*, that are so farre from oppressing by way of exacting Money, &c. from their

Brethren, that with him according to their ability Redeeme
c 5 Nehem. 8 their Brethren (c), and not suffer them to bee starved to
death for want of their owne, which you for many yeares
have detayned from them, though you speedily promised
them repayment (not conditionally, if they would hereafter
Double what they lent.) Where are our *Davids*, that de-
d 119 Psal. 60 lay not or prolong the time but makes (d) hast to keepe
Gods righteous Judgments; now that of the Apostle is
e 11 Rom. 8 none of the least, to Owe nothing to any man but Love,
and saith the Lord, with-hold not good (f) from them to
f 3 Prov. 27 whom it is due, &c. For if you bee willing and obedient,
you shall eate the good of the Land, but if you refuse and
g 1 Isa 19, 20 Rebell (g) you shall bee devoured by the Sword, for the
Mouth of the Lord hath spoken it. And *Salomon* gives you
this advice, That what your hand finds out that you effect
with all your (h) might; Surely if those of the long Robe
h 5 Eccles. 10 understood the sence of the Holy Ghost in those words,
they would not bee such *Remoraes* in our way; for *David*
i 37 Psal. 21 makes it the Character of a (i) wicked man, to Borrow
and not to pay. Oh how many of you can stand forth with
k 1 Sam. 12, 13 good (k) *Samuell* and say, whose Oxe or Asse have I ta-
ken, or whom have I defrauded or Oppressed, or of whom
have I received any Bribe to blind my eyes, and I will re-
store it, &c. But wee feare the God of this world hath blin-
ded many of your Eyes, that you have not regarded our
Cries, nor our wan and pale Cheekes all this while; Oh!
have you no regard to your Trust, but bring so great a
shame on your selves and them that have Intrusted you, to
let their chiefest Jemme the PUBLIQVE FAITH to lye
so long till it bee out-paun'd; or if future need should be,
have you a better pledge to Ingage, if not, redeeme it time-
ly, and let not others take your Crowne; for GOD is o-
verturning, overturning, overturning, hee is casting downe
one and setting up another; witnesse the late King upon
the losse of the Peoples affections.

Now

Now their affections being Your chiefest Strength, retaine it, for God will not alwayes keepe silence; For if you afflict the Widow (l) and Fatherlesse *in any wise, and they Cry at all unto him, hee will surely heare their cry*, and his Wroth wax hot against you, &c. Wee could give You sad Instances, but wee feare we have been too tedious already. *Do you answer* [redacted] that Command, of Feeding and Clothing your (m) Enemies, that detaine from your most cordiall Friends, that which should administer Food and Rayment to them, and put them off to be last satisfied out of the Refuse of all; that in Conscience and according to your owne Promises should have been first; doe you show your selves Mercifull as our heavenly (n) Father is mercifull, that thus shut up your bowels of Compassion from your needy Brethren; Or resemble you our Saviour, that became Poore to make many (o) Rich, when you make many Poore to make your selves Rich; for is there not with you the wages of the Hireling, and the spoyle of the Poore in your houses *viz.* The Estates of them that undid themselves and Families to preserve you.

l 22 Exod. 22

m 12 Rom. 20

n 6 Luke 36

o 2 Cor. 8, 9

p Isa. 13.

Now if the Lord will call every Rich man to an accompt how hee hath imployed that substance hee hath, (though honestly goten) for the good of the Poore, then surely those of You that have spoyled the Poore and plucked their skin from off them (q) and eaten their Flesh, shall not escape his Judgement; for *Pharoh* and his Task-masters oppressing the poore *Israelites*, brought Judgements not only upon themselves, but upon all *Ægypt*; so except you repent you shall likewise perish Temporally, if not Eternally; for saith the Wise man, Hee that oppresseth the Poore (s) to increase his riches, and he that giveth to the Rich shall surely come to want; and CHRIST makes it a great quærie, What will it profit you to gaine the whole World and lose your owne Soule, or what will you give in exchange for your Soules, that hazard a Spirituall estate

q 3 Micha 3.

r Exod. 12

s 22 Prov. 16

16 Math 22

for

for a Temporall; for be sure, if you walk thus contrary un-
26 Lev. 27, 28 to the Lord, he will walk (u) contrary unto you and plague
you Seaven-fold worse for your sinnes, as hee did *Israell* of
old, and raise you up yet many more Adversaries, till hee
hath consumed you; for till a mans wayes please the Lord,
his Enemies will never bee at peace with him, or how will
he recayne his Friends.

Now that wee are thus plaine with You, is out of Con-
science of our duty, and in obedience to a Command, that
saith, Thou shalt not hate thy Brother in thy heart but re-
w 19 Levit. 17 buke him (w) sharply, and not suffer sinne to rest upon
him; now that of Oppression is none of the least, so that in
Gods acceptation, wee manifest our hatred to you, if wee
doe not admonish you; for publique Offences must have
publique Reproofes, them that sinne rebuke before all, and
1 Tim. 5, 20. the reason is given that others may feare; and for being our
Brethren wee hope you will not deny. But if after all
this, you will shew your selves to bee Scripture-proofe,
Promise-proofe, and heart-proofe, and not have any bow-
els of Pitty yearning towards us for speedy Reliefe, what
remaines but Prayers and Teares to him that shall come,
will come, and will not tarry. &c.

FINIS.